اِنَّ هٰذَا الْقُرْاٰنَ يَهْدِيْ لِلَّتِيْ هِيَ اَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ الصّٰلِحٰتِ اَنَّ لَهُمْ اَجْرًا كَبِيْرًا

Quran English Translation and Tafseer
Sayyid Abul Ala Mawdudi

Surah 19 Maryam

سُوْرَةُ مَرْيَمَ مَكِّيَّةٌ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

(In the name of Allāh, the Merciful, the Compassionate)

كٓهٰيٰعٓصٓ ﴿١﴾

(19-1) Kaf. Ha'. Ya'. Ayn. Sad.

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهٗ زَكَرِيَّا ﴿٢﴾

(19-2) This is an account [1] of the mercy of your Lord to His servant Zechariah [2]

(1) For comparison please see the story of Zachariah as given in (Ayats 34-57 of Surah Aal-Imran) and the E.Ns thereof.

(2) In order to understand the position held by Zachariah, a descendant of Prophet Aaron, one should be acquainted with the system of priesthood among the children of Israel.

After the conquest of Palestine, the entire land was divided among the 12 tribes of the descendants of Prophet Jacob as inheritance, and the 13th tribe, the Levites, was entrusted with religious services and duties. Even among the Levites, the house that was separated to sanctify the most holy things, to burn incense before the Lord, to minister unto him, and to bless in his name forever was the house of Prophet Aaron. The other Levites were not allowed to enter the Temple. Their duty was to wait on the sons of Aaron for the service of the house of the Lord, in the courts, and in the chambers, and in the purifying of all holy things, and to offer all burnt sacrifices unto the Lord in the Sabbaths, in the new moon, and on the set festivals. The descendants of Aaron were divided into 24 families, who came to serve the house of the Lord by turns. One of these families was of Abiah whose chief was Zachariah. Thus it was Zachariah’s duty to

go into the house on his family's turn and burn incense before the Lord. (For details, see 1 Chronicles, chapters 23, 24).

اِذۡ نَادٰى رَبَّهٗ نِدَآءً خَفِيًّا ۚ ﴿۳﴾

(19-3) when he cried to his Lord in secret.

قَالَ رَبِّ اِنِّىۡ وَهَنَ الۡعَظۡمُ مِنِّىۡ وَاشۡتَعَلَ الرَّاۡسُ شَيۡبًا وَّلَمۡ اَكُنۡ بِدُعَآئِكَ رَبِّ شَقِيًّا ﴿۴﴾

(19-4) He said: "Lord! My bones have grown feeble and my head is glistening with age; yet, never have my prayers to You, my Lord, been unfruitful.

وَاِنِّىۡ خِفۡتُ الۡمَوَالِىَ مِنۡ وَّرَآءِىۡ وَكَانَتِ امۡرَاَتِىۡ عَاقِرًا فَهَبۡ لِىۡ مِنۡ لَّدُنۡكَ وَلِيًّا ﴿۵﴾

(19-5) I fear evil from my kinsmen after I am gone; (3) and my wife is barren, so grant me an heir out of Your special grace,

(3) That is, I see none among my kinsmen, the family of Abiah, who is religiously and morally sound and capable of carrying on the work of the mission that has been entrusted to me.

يَّرِثُنِيْ وَ يَرِثُ مِنْ اٰلِ يَعْقُوْبَ ۗ وَ اجْعَلْهُ رَبِّ رَضِيًّا ۝٦

(19-6) one that might be my heir and the heir of the house of Jacob; (4) and make him, Lord, one that will be pleasing to You.

(4) That is, I do not pray for a successor to inherit me alone, but a successor who may inherit the good ways of the house of Jacob.

يٰزَكَرِيَّآ اِنَّا نُبَشِّرُكَ بِغُلٰمِ اسْمُهٗ يَحْيٰى لَمْ نَجْعَلْ لَّهٗ مِنْ قَبْلُ سَمِيًّا ۝٧

(19-7) (He was told): "Zechariah, We bring you the good news of the birth of a son whose name shall be Yahya (John), one whose namesake We never created before." (5)

(5) In Luke the words are: There is none of thy kindred that is called by this name. (1: 61).

قَالَ رَبِّ اَنّٰى يَكُوْنُ لِيْ غُلٰمٌ وَّ كَانَتِ امْرَاَتِيْ عَاقِرًا وَّ قَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ۝٨

(19-8) He said: "My Lord! How can I have a boy when my wife is barren and I have reached an extremely old age?"

قَالَ كَذٰلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَّ قَدْ خَلَقْتُكَ مِنْ قَبْلُ وَ لَمْ تَكُ شَيْـًٔا ۝٩

(19-9) He answered: "So shall it be." Your Lord says: "It is easy for Me," and then added: "For beyond doubt, I created you earlier when you were nothing." (6)

(6) This dialogue is meant to impress that Allah is able to do whatever He wills and can make an impotent man and a barren woman give birth to a child, and likewise a virgin can be made to conceive a child.

قَالَ رَبِّ اجۡعَلۡ لِّیۡۤ اٰیَۃً ؕ قَالَ اٰیَتُکَ اَلَّا تُکَلِّمَ النَّاسَ ثَلٰثَ لَیَالٍ سَوِیًّا ﴿۱۰﴾

(19-10) Zechariah said: "Lord, grant me a Sign." Said He: "Your Sign is that you shall not be able to speak to people for three nights, though you will be otherwise sound."

فَخَرَجَ عَلٰی قَوۡمِہٖ مِنَ الۡمِحۡرَابِ فَاَوۡحٰۤی اِلَیۡہِمۡ اَنۡ سَبِّحُوۡا بُکۡرَۃً وَّ عَشِیًّا ﴿۱۱﴾

(19-11) Thereupon Zechariah came out from the sanctuary [7] and directed his people by gestures to extol His glory by day and by night. [8]

(7) For the explanation of mihrab (sanctuary), see (E.N. 36 of Aal-Imran).

(8) Below we reproduce the details of this event as given in Luke's Gospel so that the reader may study and compare the Quranic version with the Christian version. The references and additions within the brackets are ours:

There was in the days of Herod, the king of Judaea, see (Surah Bani-Israil, E.N.9) a certain priest named Zacharias, of the course of Abiah: and his wife was of the daughter of Aaron, and her name wag Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren, and they both were now well stricken in years. And it came to pass, that while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; (there is no mention of Zacharias' prayer anywhere in the Bible) and thy wife Elisabeth shall bear thee a son, and thou shalt

call his name John (that is, Yahya). And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord (Sayyidun: a great leader according to the Quran, (Surah Aal-Imran, Ayat 39), and shall drink neither wine nor strong drink (the Quranic version: Taqiyyun, pious and pure); and he shall be filled with the Holy Ghost, even from his mother's womb (the Quran says: We blessed him with judgment while he was yet a child). And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit of the power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

And Zacharias said unto the angel, Whereby shall I know this for I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. (This is different from the Quran, which gives it as a sign, whereas according to Luke, it was a punishment. Moreover, the Quran mentions it as the silence for three consecutive days, but Luke says that Zacharias remained dumb till the birth of John). And the people waited for Zacharias, and marveled that he tarried so long in the temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless. (Luke 1: 5-22).

يٰيَحۡيٰى خُذِ الۡكِتٰبَ بِقُوَّةٍ ؕ وَ اٰتَيۡنٰهُ الۡحُكۡمَ صَبِيًّا ﴿۱۲﴾

(19-12) "O John! Hold the Book with all your strength." (9) We had bestowed wisdom upon him while he was still a child; (10)

(9) The details regarding the birth of Prophet John (peace be upon him), according to the divine will, and his coming of age, have been left out. Here, in one sentence, the mission of Prophethood entrusted to him on attaining maturity has been

stated, which was to observe and follow the Torah in letter and spirit, and to exhort the Israelites as well to do the same.

(10) The Arabic word hukm implies ability (1) to make decisions, (2) to form right opinions, (3) to interpret the divine law, (4) to solve problems, and (5) it also means authority from Allah to decide affairs.

وَّ حَنَانًا مِّن لَّدُنَّا وَ زَكٰوةً ؕ وَ كَانَ تَقِيًّا ۙ ﴿۱۳﴾

(19-13) and We also endowed him with tenderness (11) and purity, and he was exceedingly pious

(11) The Arabic word hanan is almost synonymous with mother's love. In other words, Prophet John bore in his heart the same kind of intense love for Allah's servants as a mother has for her child.

وَّ بَرًّا بِوَالِدَيۡهِ وَ لَمۡ يَكُنۡ جَبَّارًا عَصِيًّا ﴿۱۴﴾

(19-14) and cherishing to his parents. Never was he insolent or rebellious.

وَ سَلٰمٌ عَلَيۡهِ يَوۡمَ وُلِدَ وَ يَوۡمَ يَمُوۡتُ وَ يَوۡمَ يُبۡعَثُ حَيًّا ﴿۱۵﴾

(19-15) Peace be upon him the day he was born, and the day he will die, and the day he will be raised up alive. (12)

(12) In order to have a full understanding of the mission and the pure character of Prophet John, about which brief references have been made in this Surah and Surah Aal- Imran, it will be useful to study this story as given in different Books of the New Testament in the following order:

According to Luke, Prophet John was older than Prophet Jesus (peace be upon them) by six months and their mothers were cousins. He was appointed a Prophet at the age of 30 years, and according to the Gospel of John, he started his mission of

inviting the people toward God in Jordan. He would say: I am the voice of one crying in the wilderness. Make straight the way of the Lord. (John, I: 23)

According to Mark: John did baptize in the wilderness, and preach the baptizm of repentance for the remission of sins. And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. (Mark, I: 45). He thus came to be known as John the Baptist, and the Israelites held him as a prophet. (Mat. 21: 26). Prophet Jesus said about John: Among them that are born of women there hath not risen a man greater than John the Baptist." (Mat. 11 : 11).

John had his raiment of camel's hair, and a leather girdle about his loins; and his meat was locusts and wild honey. (Mat. 3: 4). He would say: Repent ye, for the kingdom of heaven is at hand. (Mat. 3: 2). By this he meant that very soon Prophet Jesus was going to start his mission of Prophethood. The same thing has been said about him in the Quran: He (John) will come to confirm a command from Allah. (Surah Ale-Imran, Ayat 39). For the same reason he has been called a sign of or pointer to Prophet Jesus (peace be upon him).

He urged the people to observe the Fast and Prayers. (Mat. 9: 14, Luke, 5: 33, I1: 1). He would also tell them: He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. (Luke 3: 11). When the tax-collectors asked: Master, what shall we do? He said unto them: Exact no more than that what is appointed you. (12-13). And when the soldiers sought his guidance, he said: Do violence to no man, neither accuse any falsely; and be content with your wages. (Luke, 3: 14).

When the corrupt scholars, Pharisees and Sadducees of the Israelites, came to be baptized by him, he rebuked them, saying: O generation of vipers, who hath warned you to flee from the wrath to come? Think not to say within yourselves: We have Abraham to our father, now also the ax is laid unto the root of the

trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. (Mat-3 :7-10).

The Jewish ruler of his time, Herod Antipas, in whose government he was performing his mission of inviting the people to the truth, had been so deeply influenced by the Roman civilization that he was causing sin and evil to spread freely in the land. He had kept Herodias, his brother Philip's wife, unlawfully in his house; when Prophet John reproved him for this and raised his voice against other evils being committed by him, Herod got him arrested and sent to jail. However, he held him in high esteem for his piety and righteousness and even feared him on account of the great respect he enjoyed among the people. On the contrary, Herodias thought that the moral consciousness that Prophet John was producing among the people was directly aimed at women like herself and pulling them down in the public eye. Thus she nursed a grudge against him and would have him killed but could not. Soon an opportunity came her way. On the birthday banquet of Herod, her daughter danced and so delighted Herod and others that the king said to her: Ask of me whatsoever thou wilt, and I will give it thee. The girl asked her mother what she should ask for. The mother said: Ask for the head of John the Baptist. The girl went back to the king and requested to have there and then the head of John the Baptist on a dish. Herod felt sorry to hear this, but could not reject the demand of the daughter of his beloved. He at once got Prophet John killed in the prison and presented his head on a dish to the dancing girl. (Mat. 14: 3-12, Mark, 6: 17-29, Luke, 3: 19-20).

وَ اذۡكُرۡ فِی الۡكِتٰبِ مَرۡیَمَ اِذِ انۡتَبَذَتۡ مِنۡ اَهۡلِهَا مَكَانًا شَرۡقِیًّا ﴿۱۶﴾

(19-16) (O Muhammad), recite in the Book the account of Mary, (13) when she withdrew from her people to a place towards the east;

(13) For comparison, see(Surah Ale-Imran, Ayats 34-57), and (Surah An-Nisa, Ayat 156) and E.Ns thereof.

فَاتَّخَذَتْ مِنْ دُوْنِهِمْ حِجَابًا فَاَرْسَلْنَآ اِلَيْهَا رُوْحَنَا فَتَمَثَّلَ
لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾

(19-17) and drew a curtain, screening herself from people (14) whereupon We sent to her Our spirit and he appeared to her as a well-shaped man.

(14) The Sanctuary where she had retired for devotion was an eastern chamber in the Temple, and as was customary she had hung a curtain to conceal herself from the people. It cannot be Nazareth as some people have wrongly taken it to be, because Nazareth is to the north of Jerusalem.

قَالَتْ اِنِّيْٓ اَعُوْذُ بِالرَّحْمٰنِ مِنْكَ اِنْ كُنْتَ تَقِيًّا ﴿١٨﴾

(19-18) Mary exclaimed: "I surely take refuge from you with the Most Compassionate Lord, if you are at all God-fearing."

قَالَ اِنَّمَآ اَنَا رَسُوْلُ رَبِّكِ ۖ لِاَهَبَ لَكِ غُلٰمًا زَكِيًّا ﴿١٩﴾

(19-19) He said: "I am just a message-bearer of your Lord, I have come to grant you a most pure boy."

قَالَتْ اَنّٰى يَكُوْنُ لِيْ غُلٰمٌ وَّلَمْ يَمْسَسْنِيْ بَشَرٌ وَّلَمْ اَكُ بَغِيًّا ﴿٢٠﴾

(19-20) Mary said: "How can a boy be born to me when no man has even touched me, nor have I ever been unchaste?"

قَالَ كَذٰلِكِ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّنٌ وَّلِنَجْعَلَهٗٓ اٰيَةً لِّلنَّاسِ وَرَحْمَةً مِّنَّا وَكَانَ اَمْرًا مَّقْضِيًّا ﴿٢١﴾

(19-21) The angel said: "Thus shall it be. Your Lord says: 'It is easy for Me; and We shall do so in order to make him a Sign for mankind (15) and a mercy from Us. This has been decreed.' "

(15) The word “Thus shall it be” are very significant as has been stated in (E.N. 6). The plain meaning is this: A pure son shall be born to you just as your Lord has decreed, even though no

man has touched you. The same was the response to prophet Zachariah as stated in(Ayat 9) above. And it is a sheer perversion to interpret it as: So shall it be that a man will touch you and a son will be born to you. For, if it were to mean: You will bear a son like all other women of the world, the subsequent two sentences, Your Lord says: This is an easy thing for Me to do, and We will make that boy a sign for the people, would have become meaningless. Had this birth been an ordinary birth like the birth of every other child, there would have been no occasion to boast: It is an easy thing, and that it will be made a sign (miracle). This will be so because the child will speak in the cradle.

فَحَمَلَتْهُ فَانْتَبَذَتْ بِهٖ مَكَانًا قَصِيًّا ﴿٢٢﴾

(19-22) Then she conceived him and withdrew with him to a far-off place. (16)

فَاَجَآءَهَا الْمَخَاضُ اِلٰى جِذْعِ النَّخْلَةِ قَالَتْ يٰلَيْتَنِىْ مِتُّ قَبْلَ هٰذَا وَكُنْتُ نَسْيًا مَّنْسِيًّا ﴿٢٣﴾

(19-23) Then the birth pangs drove her to the trunk of a palm-tree and she said: "Oh, would that I had died before this and had been all forgotten." (17)

(17) The words “Would that...” show the extreme state of anxiety in which Mary found herself at the time. She did not utter these words on account of the labor pains but due to the pangs of sorrow as to how she would conceal the child from her people. The angel’s words, grieve not at all explain why she had spoken these desperate words. When a married girl is delivering her first baby, she might be dying with pains, but she is never so sorrowful and grieved.

فَنَادٰىهَا مِنْ تَحْتِهَآ اَلَّا تَحْزَنِىْ قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٤﴾

(19-24) Thereupon the angel below her cried out: "Grieve not, for your Lord has caused a stream of water to flow beneath you.

وَ ۡزِّ ۡلَ كِ بِجِ عِ النَّخۡلَ تُسٰقِطۡ عَلَيۡكِ رُطَبًا جَنِيًّا ﴿۲۵﴾

(19-25) Shake the trunk of the palm-tree towards yourself and fresh and ripe dates shall fall upon you.

فَكُلِىۡ وَاشۡرَبِىۡ وَ قَرِّ عَيۡنًا فَاِمَّا تَرَيِنَّ مِنَ الۡبَشَرِ اَحَدًا فَقُوۡلِىۡٓ اِنِّىۡ نَذَرۡتُ لِلرَّحۡمٰنِ صَوۡمًا فَلَنۡ اُكَلِّمَ الۡيَوۡمَ اِنۡسِيًّا ﴿۲۶﴾

(19-26) So eat and drink and cool your eyes; and if you see any person say to him: 'Verily I have vowed a fast to the Most Compassionate Lord, and so I shall not speak to anyone today.' " (18)

(18) That is, you need not say anything with regard to the child. It is now Our responsibility to answer the critics. This also indicates why Mary was so sad and grieved. Had she been married and given birth to her first baby like any other mother, there was no occasion to tell her to observe a fast of silence, though it was a common custom among the Jews.

فَاَتَتۡ بِهٖ قَوۡمَهَا تَحۡمِلُهٗ ؕ قَالُوۡا يٰمَرۡيَمُ لَقَدۡ جِئۡتِ شَيۡـًٔا فَرِيًّا ﴿۲۷﴾

(19-27) Then she came to her people, carrying her baby. They said: "O Mary! You have committed a monstrous thing.

يٰۤاُخۡتَ هٰرُوۡنَ مَا كَانَ اَبُوۡكِ امۡرَاَ سَوۡءٍ وَّمَا كَانَتۡ اُمُّكِ بَغِيًّا ﴿۲۸﴾

(19-28) O sister of Aaron! (19) Your father was not an evil man, nor was your mother an unchaste woman."

(19) “Sister of Aaron” may either mean that Mary had a brother of the name of Aaron, or it may mean that she belonged to the family of Prophet Aaron. The first meaning is supported by a tradition of the Prophet (peace be upon him) and the second is plausible because that is supported by the Arabic idiom. But we are inclined to the second meaning, for the wording of the said tradition does not necessarily mean that she actually had a brother named Aaron. The tradition as related in Muslim, Nasai, Tirmizi, etc. says that when the Christians of Najran criticized the

Quranic version of stating Mary as the sister of Aaron before Mughirah bin Shubah, he was not able to satisfy them, because Prophet Aaron had passed away centuries earlier. When he presented the problem before the Prophet (peace be upon him), he replied: Why didn't you say that the Israelites named their children after their Prophets and other pious men? That is: You could have answered their objection like this as well." See also (E.N. 32 of Aal-Imran).

(19a) How can the people who reject the miraculous birth of Prophet Jesus (peace be upon him), explain why Mary's whole community had come out to curse and condemn her when she had appeared before them with the child?

فَاَشَارَت اِلَيهِ ؕ قَالُوا كَيفَ نُكَلِّمُ مَن كَانَ فِى المَهدِ صَبِيًّا ﴿٢٩﴾

(19-29) Thereupon Mary pointed to the child. They exclaimed: "How can we speak to one who is in the cradle, a mere child?" (20)

(20) People who misinterpret the Quran translate this verse as: How shall we talk with him, who is but a child of yesterday? They attribute these words to the elderly people of the Jews, who said years later, when Jesus was a grown up boy, that they could not have any useful dialogue with a mere kid. But the person who keeps the whole context in view, will realize that this interpretation is absurd and has been given merely to avoid the miracle. As a matter of fact, the dialogue took place when the people were condemning Mary who being unmarried, had brought forth a child, and not when the child had grown up into manhood. (Ayat 46 of Surah Ale-Imran) and (Ayat 110 of Surah Al-Maidah) also support the view that Prophet Jesus had uttered these words as a baby in the cradle and not when grown up. In the first verse, the angel while giving the good news of a son to Mary, says: He will speak to the people alike when in the cradle and when grown up. In the other verse, Allah Himself says to Prophet Jesus: You talked to the people even in the cradle as you talked when you were grown up.

(20a) The words used are: “dutiful to my mother” instead of “dutiful to my parents”. This is another proof of the fact that Jesus (peace be upon him) had no father, and for the same reason he has been called Jesus son of Mary everywhere in the Quran.

قَالَ اِنِّى عَبدُ اللّٰهِ اٰتٰنِىَ الكِتٰبَ وَ جَعَلَنِى نَبِيًّا ﴿٣٠﴾

(19-30) The child cried out: "Verily I am Allah's servant. He has granted me the Book and has made me a Prophet

وَّ جَعَلَنِى مُبٰرَكًا اَينَ مَا كُنتُ وَ اَوصٰنِى بِالصَّلٰوةِ وَ الزَّكٰوةِ مَا دُمتُ حَيًّا ﴿٣١﴾

(19-31) and has blessed me wherever I might be and has enjoined upon me Prayer and Zakah (purifying alms) as long as I live;

وَّ بَرًّ ا بِوَالِدَتِ وَ لَ مَ جَ لِ جَبَّارًا شَقِيًّ۝٣٢

(19-32) and has made me dutiful to my mother. (20a) He has not made me oppressive, nor bereft of God's blessings.

(20) People who misinterpret the Quran translate this verse as: How shall we talk with him, who is but a child of yesterday? They attribute these words to the elderly people of the Jews, who said years later, when Jesus was a grown up boy, that they could not have any useful dialogue with a mere kid. But the person who keeps the whole context in view, will realize that this interpretation is absurd and has been given merely to avoid the miracle. As a matter of fact, the dialogue took place when the people were condemning Mary who being unmarried, had brought forth a child, and not when the child had grown up into manhood. (Ayat 46 of Surah Ale-Imran) and (Ayat 110 of Surah Al-Maidah) also support the view that Prophet Jesus had uttered these words as a baby in the cradle and not when grown up. In the first verse, the angel while giving the good news of a son to Mary, says: He will speak to the people alike when in the cradle and when grown up. In the other verse, Allah Himself says to Prophet Jesus: You talked to the people even in the cradle as you talked when you were grown up.

(20a) The words used are: “dutiful to my mother” instead of “dutiful to my parents”. This is another proof of the fact that Jesus (peace be upon him) had no father, and for the same reason he has been called Jesus son of Mary everywhere in the Quran.

وَ السَّلٰمُ عَلَیَّ یَوۡمَ وُلِدۡتُّ وَ یَوۡمَ اَمُوۡتُ وَ یَوۡمَ اُبۡعَثُ حَیًّا ۝٣٣

(19-33) Peace be upon me the day I was born and the day I will die, and the day I will be raised up alive." (21)

(21) This speech in the cradle by Jesus was the sign to which the angel referred in(Ayat 21). As Allah intended to punish the children of Israel for their continuous wicked ways and evil deeds, He made a pious virgin girl of the family of Prophet Aaron, who had devoted herself to worship in the Temple under the patronage of Zachariah, bear a child and bring it before her people in order to concentrate the whole attention of the thousands of people assembled there on this extraordinary event. Then He made this new born child speak out even in the cradle that he had been appointed a Prophet. Though they had seen this wonderful sign of Allah, they rejected the Prophethood of Jesus and brought him to the court for crucifixion, and thus incurred the wrath of Allah. (For further details, please see (Surah Ale- Imran E.Ns 44 and 53), and (Surah An-Nisa E.Ns 212, 213).

ذٰلِكَ عِيسَى ابۡنُ مَرۡيَمَ ۚ قَوۡلَ الۡحَقِّ الَّذِيۡ فِيۡهِ يَمۡتَرُوۡنَ ﴿۳۴﴾

(19-34) This is Jesus, the son of Mary; and this is the truth about him concerning which they are in doubt.

مَا كَانَ لِلّٰهِ اَنۡ يَّتَّخِذَ مِنۡ وَّلَدٍ ۙ سُبۡحٰنَهٗ ؕ اِذَا قَضٰۤى اَمۡرًا فَاِنَّمَا
يَقُوۡلُ لَهٗ كُنۡ فَيَكُوۡنُ ﴿۳۵﴾

(19-35) It does not befit Allah to take for Himself a son. Glory be to Him! When He decrees a thing He only says: "Be" and it is. (22)

(22) In (Ayats 1-35), it has been shown that the “Doctrine of the son of God” in regard to Prophet Jesus is absolutely wrong. For just as the miraculous birth of Prophet John did not make him the son of God, so the miraculous birth of Prophet Jesus could not make him the son of God. For the births of both were the result of the same sort of miracle as they have been mentioned together in the same context in the Gospel of Luke. Therefore, it is mere distortion that the Christians should regard one as the servant of God and the other as the son of God.

وَ اِنَّ اللّٰهَ رَبِّىۡ وَ رَبُّكُمۡ فَاعۡبُدُوۡهُ ؕ هٰذَا صِرَاطٌ مُّسۡتَقِيۡمٌ ﴿۳۶﴾

(19-36) (Jesus had said): "Indeed Allah is my Lord and your Lord, so serve Him alone. This is the Straight Way." (23)

(23) This declaration by Prophet Jesus (peace be upon him) has been cited to tell the Christians that Prophet Jesus (peace be upon him) also taught the same doctrine of Tauhid as was taught by all other Prophets. And it was they who had invented the doctrine of shirk by making him the son of God. (Please also refer to (Ale-Imran E.N. 68, and (Al- Maidah E.Ns 100, 101 and 130).

فَاخۡتَلَفَ الۡاَحۡزَابُ مِنۡۢ بَيۡنِهِمۡ ۚ فَوَيۡلٌ لِّلَّذِيۡنَ كَفَرُوۡا مِنۡ مَّشۡهَدِ يَوۡمٍ عَظِيۡمٍ ﴿۳۷﴾

(19-37) But different parties began to dispute with one another. (24) A dreadful woe awaits on that great Day for those that reject the Truth.

(24) That is, the sects of the Christians.

اَسۡمِعۡ بِهِمۡ وَاَبۡصِرۡ ۙ يَوۡمَ يَاۡتُوۡنَنَا لٰكِنِ الظّٰلِمُوۡنَ الۡيَوۡمَ فِىۡ ضَلٰلٍ مُّبِيۡنٍ ﴿۳۸﴾

(19-38) How well shall they hear and how well shall they see on the Day they come to Us! But today the evil-doers are in manifest error.

وَاَنۡذِرۡهُمۡ يَوۡمَ الۡحَسۡرَةِ اِذۡ قُضِىَ الۡاَمۡرُ ۘ وَهُمۡ فِىۡ غَفۡلَةٍ وَّهُمۡ لَا يُؤۡمِنُوۡنَ ﴿۳۹﴾

(19-39) (O Muhammad), warn those who are steeped in heedlessness and are obstinately rejecting the truth that the Day shall come when things will be finally decided and they shall be left with utter remorse.

اِنَّا نَحۡنُ نَرِثُ الۡاَرۡضَ وَمَنۡ عَلَيۡهَا وَاِلَيۡنَا يُرۡجَعُوۡنَ ﴿۴۰﴾

(19-40) Ultimately, We shall inherit the earth and whatever is on it; to Us shall they be returned. (25)

(25) Here the address which was meant to be delivered before King Negus and his courtiers comes to an end. In the introduction to this Surah, we have already stated the historical background of this address. In order to form an idea of its great significance, it should be kept in mind that:

(a) This address was sent down at the time when the persecuted Muslims of Makkah were going to migrate to a Christian kingdom so that they may present before the Christians the true Islamic creed about Prophet Jesus (peace be upon him). This shows that the Muslims under no circumstances should conceal the truth,

(b) It shows a most wonderful moral courage of the Muslim migrants to Habash that they recited this address in the royal court at the critical moment, when the courtiers who had been bribed were bent on handing them over to their enemies. They indeed were faced with the real threat that this frank Islamic criticism of the basic articles of the Christian faith might turn the king against them and he might hand them over to the Quraish. But in spite of this, they presented the whole truth before the king without the least hesitation.

وَ ا ذۡکُرۡ فِی ا لۡکِتٰبِ اِ بۡرٰہِیۡمَ ۘ اِنَّہٗ کَانَ صِدِّیۡقًا نَّبِیًّا ۙ ﴿۴۱﴾

(19-41) (O Muhammad), recite in the Book the account of Abraham. (26) Most surely he was a man of truth, a Prophet.

(26) From here the address is directed towards the people of Makkah, who had forced their own near and dear relatives to emigrate from their homes, just as Prophet Abraham (peace be upon him) had been exiled by his own father and brethren. The story of Prophet Abraham (peace be upon him) has been selected for this purpose because the Quraish professed to accept him as their religious leader and were proud of being his descendants.

اِذۡ قَالَ لِاَبِیۡہِ یٰۤاَبَتِ لِمَ تَعۡبُدُ مَا لَا یَسۡمَعُ وَ لَا یُبۡصِرُ وَ لَا یُغۡنِیۡ عَنۡکَ شَیۡـًٔا ﴿۴۲﴾

(19-42) (And remind people) when he said to his father: "Father! Why do you worship that which neither sees nor hears, and which can be of no avail to you?

یٰۤاَبَتِ اِنِّیۡ قَدۡ جَآءَنِیۡ مِنَ الۡعِلۡمِ مَا لَمۡ یَاۡتِکَ فَاتَّبِعۡنِیۡۤ اَہۡدِکَ صِرَاطًا سَوِیًّا ﴿۴۳﴾

(19-43) Father, a knowledge that has not reached you has come to me. So follow me that I may guide you to a Straight Way.

یٰۤاَبَتِ لَا تَعۡبُدِ الشَّیۡطٰنَ ؕ اِنَّ الشَّیۡطٰنَ کَانَ لِلرَّحۡمٰنِ عَصِیًّا ﴿۴۴﴾

(19-44) Father, do not serve Satan, [27] for Satan has indeed been a persistent rebel against the Most Compassionate Lord.

(27) It should be noted that the literal translation of the Arabic text is: “Do not worship Satan”, though Abraham’s father and the other people did not worship Satan in the same sense as they worshiped idols. But as they followed and obeyed Satan, he accused them of worshiping Satan. Thus it is clear that if somebody follows and obeys Satan, he virtually worships him. For Satan has never been a deity in the sense that people have made him an object of worship; nay, they have always been cursing him and following him at the same time. (For further details see (Surah Al-Kahf E.Ns 49-50).

(27a) For explanation, see (Surah At-Taubah E.N. 112).

يٰٓاَبَتِ اِنِّيْٓ اَخَافُ اَنْ يَّمَسَّكَ عَذَابٌ مِّنَ الرَّحْمٰنِ فَتَكُوْنَ لِلشَّيْطٰنِ وَلِيًّا ﴿۴۵﴾

(19-45) Father, I fear that a punishment from the Most Compassionate Lord might strike you and you may end up as one of Satan's companions?"

قَالَ اَرَاغِبٌ اَنْتَ عَنْ اٰلِهَتِيْ يٰٓاِبْرٰهِيْمُ لَئِنْ لَّمْ تَنْتَهِ لَاَرْجُمَنَّكَ وَاهْجُرْنِيْ مَلِيًّا ﴿۴۶﴾

(19-46) The father said: "Abraham, have you turned away from my gods? If you do not give this up, I shall stone you to death. Now begone from me forever."

قَالَ سَلٰمٌ عَلَيْكَ ۚ سَاَسْتَغْفِرُ لَكَ رَبِّيْ ۭ اِنَّهٗ كَانَ بِيْ حَفِيًّا ﴿۴۷﴾

(19-47) Abraham answered: "Peace be upon you. I shall seek pardon for you from my Lord. My Lord has always been kind to Me.

وَاَعْتَزِلُكُمْ وَمَا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ وَاَدْعُوْا رَبِّيْ ۡ عَسٰٓى اَلَّآ اَكُوْنَ بِدُعَاۗءِ رَبِّيْ شَقِيًّا ﴿۴۸﴾

(19-48) I shall withdraw from you and all that you call upon beside Allah. I shall only call upon my Lord. I trust the prayer to my Lord will not go unanswered."

فَلَمَّا اعۡتَزَلَهُمۡ وَمَا يَعۡبُدُوۡنَ مِنۡ دُوۡنِ اللّٰهِ وَهَبۡنَا لَهٗۤ اِسۡحٰقَ وَيَعۡقُوۡبَ ؕ وَكُلًّا جَعَلۡنَا نَبِيًّا ﴿۴۹﴾

(19-49) Thereupon Abraham dissociated himself from his people and the deities they worshipped instead of Allah, and We bestowed upon him Isaac and Jacob and made each of them a Prophet;

وَوَهَبۡنَا لَهُمۡ مِّنۡ رَّحۡمَتِنَا وَجَعَلۡنَا لَهُمۡ لِسَانَ صِدۡقٍ عَلِيًّا ﴿۵۰﴾

(19-50) and We bestowed on them Our mercy, and granted them a truly lofty renown. (28)

(28) This is to give comfort to the migrants who had been forced to migrate from their homes. They were told that they would be honored and blessed with true renown just as Prophet Abraham (peace be upon him) had been blessed with true renown after his migration.

وَاذۡكُرۡ فِى الۡكِتٰبِ مُوۡسٰۤى اِنَّهٗ كَانَ مُخۡلَصًا وَّكَانَ رَسُوۡلًا نَّبِيًّا ﴿۵۱﴾

(19-51) And recite in the Book the account of Moses. (29) He was a chosen one, a Messenger, a Prophet. (30)

(29) The word used is mukhlasan, which means purified. In other words, Allah had specially chosen Prophet Moses (peace be upon him) for the mission of Prophethood.

(30) Rasul literally means the one who is sent; therefore it is used for an ambassador, envoy, messenger and representative. The Quran has used this title for angels, who are sent by Allah on a special mission, or for the human beings who brought His Message to mankind.

As regards the word Nabi, it literally means the one who brings news, or the one who is high in rank, or the one who shows the way. This title is used for the Prophets in all the three senses. Thus Moses was a Messenger Prophet because he was a Messenger of high rank who gave news from Allah and showed the right way to the people.

The Quran does not necessarily differentiate between the use of the two titles, for sometimes it uses the title Rasul for one person at one place and the title Nabi for the same person at another place, and sometimes uses both the titles together for one and the same person. However, at some places each title has been used in a way as to show that there is some technical distinction between the two, though that has not been precisely marked out, except that every Rasul (Messenger) is a Nabi (Prophet) as well, but every Nabi may not be a Rasul, and that a Rasul has a special and more important mission to perform. This is supported by a tradition of the Prophet (peace be upon him), which has been reported by Imam Ahmad from Abu Umamah and by Hakim from Abu Zarr. When the Prophet (peace be upon him) was asked how many Messengers and Prophets had been sent to the world, he said that the number of the Messengers was 313 or 315 and of the Prophets 124,000

وَ نَادَيۡنٰهُ مِنۡ جَانِبِ الطُّوۡرِ الۡاَيۡمَنِ وَ قَرَّبۡنٰهُ نَجِيًّا ﴿۵۲﴾

(19-52) We called out to him from the right side of the Mount, (31) and We drew him near to Us by communing to him in secret, (32)

(31) “The right side of the Mount” means the eastern side of the mountain. As Prophet Moses (peace be upon him), on his way from Midian to Egypt, was passing from the southern side of Mountt Toor, the eastern side would lie on his right and the western on his left if he faced the mountain, otherwise a mountain by itself cannot have a right or a left side.
32. See (E.N. 206 of Surah An-Nisa).

وَ وَهَبْنَا لَهٗ مِنْ رَّحْمَتِنَآ اَخَاهُ هٰرُوْنَ نَبِيًّا ۝٥٣

(19-53) and out of Our mercy We appointed his brother Aaron, a Prophet (that he may assist him).

وَاذْكُرْ فِي الْكِتٰبِ اِسْمٰعِيْلَ ۚ اِنَّهٗ كَانَ صَادِقَ الْوَعْدِ وَ كَانَ رَسُوْلًا نَّبِيًّا ۝٥٤

(19-54) And recite in the Book the account of Ishmael. He was ever true to his promise, and was a Messenger, a Prophet.

وَ كَانَ يَاْمُرُ اَهْلَهٗ بِالصَّلٰوةِ وَ الزَّكٰوةِ وَ كَانَ عِنْدَ رَبِّهٖ مَرْضِيًّا ۝٥٥

(19-55) He enjoined his household to observe Prayer and to give Zakah (purifying alms); and his Lord was well pleased with him.

وَاذْكُرْ فِي الْكِتٰبِ اِدْرِيْسَ ۚ اِنَّهٗ كَانَ صِدِّيْقًا نَّبِيًّا ۝٥٦

(19-56) And recite in the Book the account of Idris. (33) He was a man of truth, a Prophet;

(33) There is a difference of opinion as to who Prophet Idris (peace be upon him) was. Some commentators opine that he was a Prophet from among the Israelites, but the majority of them are inclined to the view that he was a Prophet before Noah (peace be upon him). There is no authentic tradition which may help determine his identity. The next (Verse 58), however, supports the view that he appeared before Prophet Noah (peace be upon him). For of all the Prophets mentioned, he alone was the one who may be said to be from the descendants of Adam.

The commentators are of the opinion that Idris was Enoch of the Old Testament, about whom it is said:

And Enoch lived sixty and five years, and begat Methuselah: And Enoch walked with God after he begat Methuselah three hundred years.... and he was not; for God took him. (Gen. 5: 21-24).

In Talmud, there are greater details about Enoch, which are briefly as follows: Before Noah when the descendants of Adam began to degenerate, the angel of God called to Enoch, who led a pious life away from the people, and said: O Enoch, arise, come out from seclusion, and go about among the people of the earth, guiding them to the path which they should follow and the ways which they should adopt.

Receiving this Divine Command, Enoch left his seclusion and gathered the people together and preached to them what he had been commanded, with the result that they listened to him and adopted the worship of God. Enoch ruled over mankind for 353 years: his rule was based on justice and truth, and consequently God favored mankind with all kinds of blessings." (H. Polano: The Talmud Selections, pp. 18-21)

وَّ رَفَعۡنٰهُ مَكَانًا عَلِيًّا ۝٥٧

(19-57) and We exalted him to a lofty position. (34)

(34) The plain meaning is that God had favored Idris with a high rank, but according to the Israelite traditions, God took up Idris (Enoch) to heavens. The Bible says: And he was not; for God took him, but the Talmud has a long story to tell, which ends with the words: Enoch ascended to heaven in a whirlwind, with chariot and horses of fire.

اُولٰٓئِكَ الَّذِيۡنَ اَنۡعَمَ اللّٰهُ عَلَيۡهِمۡ مِّنَ النَّبِيّٖنَ مِنۡ ذُرِّيَّةِ اٰدَمَ ۘ وَ مِمَّنۡ حَمَلۡنَا مَعَ نُوۡحٍ ۖ وَّ مِنۡ ذُرِّيَّةِ اِبۡرٰهِيۡمَ وَ اِسۡرَآءِيۡلَ ۖ وَ مِمَّنۡ هَدَيۡنَا وَ اجۡتَبَيۡنَا ؕ اِذَا تُتۡلٰى عَلَيۡهِمۡ اٰيٰتُ الرَّحۡمٰنِ خَرُّوۡا سُجَّدًا وَّ بُكِيًّا ۝٥٨

(19-58) These are the Prophets upon whom Allah bestowed His favour from the seed of Adam, and from the seed of those whom We carried (in the Ark) with Noah, and from the seed of Abraham and Israel. They were those whom We guided and chose (for an exalted position). They were such that when the words of the Most Compassionate Lord were recited to them, they fell down in prostration, weeping.

فَخَلَفَ مِنۡۢ بَعۡدِهِمۡ خَلۡفٌ اَضَاعُوا الصَّلٰوةَ وَ اتَّبَعُوا الشَّهَوٰتِ فَسَوۡفَ يَلۡقَوۡنَ غَيًّا ﴿۱۹:۵۹﴾

(19-59) They were succeeded by a people who neglected the Prayers (35) and pursued their lusts. (36) They shall presently meet with their doom,

(35) It appears that the degenerate people totally discarded Salat, or they had become neglectful and careless in its observance. This is the first evil that is committed by a degenerate people. For, after this there remains no connection whatever between them and God. Here it has been stated as a universal principle that the degeneration of the people of all the former Prophets started with the abandonment of Salat by them.

(36) This was the inevitable result of the loss of the connection with Allah. As they became more and more neglectful of their Salat, their lusts took complete hold of them and they fell to the lowest depths of moral depravity and began to follow their whims instead of the divine commands.

اِلَّا مَنۡ تَابَ وَ اٰمَنَ وَ عَمِلَ صَالِحًا فَاُولٰٓئِكَ يَدۡخُلُوۡنَ الۡجَنَّةَ وَ لَا يُظۡلَمُوۡنَ شَيۡـًٔا ﴿۱۹:۶۰﴾

(19-60) except those who repent and believe and act righteously. Such shall enter Paradise and shall not be wronged at all.

جَنّٰتِ عَدۡنِ الَّتِىۡ وَعَدَ الرَّحۡمٰنُ عِبَادَهٗ بِالۡغَيۡبِ ؕ اِنَّهٗ كَانَ وَعۡدُهٗ مَاۡتِيًّا ﴿۱۹:۶۱﴾

(19-61) Theirs shall be everlasting Gardens which the Most Compassionate Lord has promised His servants in a realm which is beyond the ken of perception. (37) Surely His promise shall he fulfilled.

(37) That is, the promised gardens which are yet unseen by His servants.

لَا يَسمَعُونَ فِيهَا لَغوًا اِلَّا سَلٰمًا ؕ وَ لَهُم رِزقُهُم فِيهَا بُكرَةً وَّ عَشِيًّا ﴿۶۲﴾

(19-62) They shall not hear in it anything vain; they shall hear only what is good; (38) and they shall have their provision in it, morning and evening.

(38) The word used is salam, which means free from defect and fault. It implies to mean that the greatest blessing that man will enjoy in Paradise will be that there he will hear no idle, vile or indecent talk. All the dwellers of Paradise will be neat and clean and pure people and every individual will be gentle and right minded by nature. Everybody will be secure against backbiting, slander and indecent songs and other ugly sounds. Whatever men will hear will be good, sensible and right.

This is indeed a great blessing which only that person can fully appreciate, who possesses a neat and fine taste, because only such a one can feel the misery of living among a dirty society, where his ears are never immune against lies, backbiting, slander, and mischievous and sensual talk.

تِلكَ الجَنَّةُ الَّتِی نُورِثُ مِن عِبَادِنَا مَن كَانَ تَقِیًّا ﴿۶۳﴾

(19-63) Such is the Paradise which We shall cause those of Our servants who have been God-fearing to inherit.

وَ مَا نَتَنَزَّلُ اِلَّا بِاَمرِ رَبِّكَ ۚ لَهٗ مَا بَینَ اَیدِینَا وَ مَا خَلفَنَا وَ مَا بَینَ ذٰلِكَ وَ مَا كَانَ رَبُّكَ نَسِیًّا ﴿۶۴﴾

(19-64) (The angels will say): (39) "(O Muhammad!) We descend not except by the command of your Lord. To Him belongs all that is before us and all that is behind us, and all that is in between. Your Lord is not forgetful in the least.

(39) This paragraph is a parenthesis, which has been inserted at the end of one theme and before the commencement of the other. It is obvious from this that this Surah was sent down after a long delay. At that time the Prophet (peace be upon him) and his

companions were passing through very hard times and were always expecting a revelation to guide and comfort them. When Angel Gabriel came with other angels with this revelation, he at first delivered that part of the message which was immediately needed. Then before proceeding further, he said these words by the leave of Allah as an explanation for the delay and to give them comfort from Allah and counsel of fortitude. This interpretation is not only borne out by the wording of the passage but also by some traditions of the Prophet (peace be upon him), which have been cited by Ibn Jarir, Ibn Kathir, and the author of Ruh-ul-Maani in their commentary on this passage.

رَبُّ السَّمٰوٰتِ وَ الۡاَرۡضِ وَ مَا بَیۡنَہُمَا فَاعۡبُدۡہُ وَ اصۡطَبِرۡ لِعِبَادَتِہٖ ؕ ہَلۡ تَعۡلَمُ لَہٗ سَمِیًّا ﴿۶۵﴾

(19-65) He is the Lord of the heavens and the earth and all that is in between. Serve Him, then, and be constant in serving Him. (40) Do you know anyone that might be His compeer?" (41)

(40) That is, you should not only follow strictly the way of service and face all the obstacles and afflictions with patience, but also should not get uneasy, if there is a delay in revelation and help. You should rest content with His service as an obedient servant and perform persistently the duties and responsibilities entrusted to you as a servant and Messenger.

(41) The word Samiya literally means a name sake. Here it implies: Allah is the only Deity. Do you know of any other deity besides Him? If there is none, and you know that there is none, then you do not have any alternative but to serve Him and obey His commands.

وَ یَقُوۡلُ الۡاِنۡسَانُ ءَاِذَا مَا مِتُّ لَسَوۡفَ اُخۡرَجُ حَیًّا ﴿۶۶﴾

(19-66) Man is prone to say: "Shall I be raised to life after I die?"

اَوَ لَا يَذۡكُرُ الۡاِنۡسَانُ اَنَّا خَلَقۡنٰهُ مِنۡ قَبۡلُ وَ لَمۡ يَكُ شَيۡـًٔا ﴿۶۷﴾

(19-67) Does man not remember that We created him before when he was nothing?

فَوَ رَبِّكَ لَنَحۡشُرَنَّهُمۡ وَ الشَّيٰطِيۡنَ ثُمَّ لَنُحۡضِرَنَّهُمۡ حَوۡلَ جَهَنَّمَ جِثِيًّا ﴿۶۸﴾

(19-68) By your Lord, We will surely muster them and the devils together. (42) Then We will surely bring them all, on their knees, around Hell,

(42) The Satans are the leaders who persuade the wicked people to enjoy themselves in this worldly life, for there is no life in the Hereafter, where they shall have to present themselves before Allah and give an account of their deeds.

ثُمَّ لَنَنۡزِعَنَّ مِنۡ كُلِّ شِيۡعَةٍ اَيُّهُمۡ اَشَدُّ عَلَى الرَّحۡمٰنِ عِتِيًّا ﴿۶۹﴾

(19-69) and then We will draw aside from each party those who were most rebellious against the Most Compassionate Lord, (43)

(43) The leader of every rebel band.

ثُمَّ لَنَحۡنُ اَعۡلَمُ بِالَّذِيۡنَ هُمۡ اَوۡلٰى بِهَا صِلِيًّا ﴿۷۰﴾

(19-70) and then We shall know well all those most worthy to be cast in Hell.

وَ اِ نۡ مِّنۡكُمۡ اِلَّا وَارِدُهَا ۚ كَانَ عَلٰى رَبِّكَ حَتۡمًا مَّقۡضِيًّا ﴿۷۱﴾

(19-71) There is not one of you but shall pass by Hell. (44) This is a decree which your Lord will fulfil.

(44) According to some traditions, “pass over it (Hell)” means to enter Hell, but none of these traditions is authentic. Then this interpretation goes against the Quran and a great many authentic traditions, which clearly state that the true believers will never be cast into Hell. Lexically also, variduha (being presented unto) is not synonymous with dukhul (causing to enter). Therefore, the correct meaning would be that every human being will be presented before Hell, but then, as the next verse clarifies, the pious people will be rescued and the transgressors left therein on their knees.

ثُمَّ نُنَجِّى الَّذِيۡنَ اتَّقَوۡا وَّ نَذَرُ الظّٰلِمِيۡنَ فِيۡهَا جِثِيًّا ﴿۷۲﴾

(19-72) Then We shall deliver those that feared Allah and leave the wrong-doers there on their knees.

وَ اِذَا تُتۡلٰى عَلَيۡهِمۡ اٰيٰتُنَا بَيِّنٰتٍ قَالَ الَّذِيۡنَ كَفَرُوۡا لِلَّذِيۡنَ اٰمَنُوۡۤا اَىُّ الۡفَرِيۡقَيۡنِ خَيۡرٌ مَّقَامًا وَّ اَحۡسَنُ نَدِيًّا ﴿۷۳﴾

(19-73) When Our clear revelations are recited to those who deny the Truth they are wont to say to those who have faith: "Which of the two groups has a better status and whose assemblies are grander?" (45)

(45) In response to the recital of clear revelations, instead of accepting their message, the unbelievers put such questions as these to the believers to show that they were in the right: Who has grander houses to live in? Who has a higher standard of life? Who enjoys splendid meetings? If we are enjoying all these things while you are deprived of them, you may decide for yourselves whether we, who are enjoying happy worldly lives, are in the wrong, or you who are living miserable lives of indigence are in the right? Also see (Surah Al-Kahf E.Ns 37-38).

وَ كَمۡ اَهۡلَكۡنَا قَبۡلَهُمۡ مِّنۡ قَرۡنٍ هُمۡ اَحۡسَنُ اَثَاثًا وَّ رِءۡيًا ﴿۷۴﴾

(19-74) How numerous are the peoples We destroyed before them - those that were more resourceful and grander in outward appearance!

قُلۡ مَنۡ كَانَ فِى الضَّلٰلَةِ فَلۡيَمۡدُدۡ لَهُ الرَّحۡمٰنُ مَدًّا ۚ حَتّٰۤى اِذَا رَاَوۡا مَا يُوۡعَدُوۡنَ اِمَّا الۡعَذَابَ وَ اِمَّا السَّاعَةَ ؕ فَسَيَعۡلَمُوۡنَ مَنۡ هُوَ شَرٌّ مَّكَانًا وَّ اَضۡعَفُ جُنۡدًا ﴿۷۵﴾

(19-75) Say: "The Most Compassionate Lord grants respite to those who stray into error, until they behold what they had been threatened with, either God's chastisement (in the world) or the Hour (of Resurrection)" - then they fully know whose station is worse, and who is weaker in hosts!

وَ يَزِيۡدُ اللّٰهُ الَّذِيۡنَ اهۡتَدَوۡا هُدًى ؕ وَ الۡبٰقِيٰتُ الصّٰلِحٰتُ خَيۡرٌ عِنۡدَ رَبِّكَ ثَوَابًا وَّ خَيۡرٌ مَّرَدًّا ﴿۷۶﴾

(19-76) (On the contrary), Allah increases in guidance those who follow the Right Way. (46) Lasting acts of righteousness are better in the sight of your Lord as reward and conducive to a better end.

(46) That is, On every critical occasion, Allah guides them to make right decisions and helps them to adopt the right way, and protects them from evil and wrong things; thus they go on making more and more progress on the right way.

اَفَرَءَيۡتَ الَّذِىۡ كَفَرَ بِاٰيٰتِنَا وَ قَالَ لَاُوۡتَيَنَّ مَالًا وَّ وَلَدًا ﴿۷۷﴾

(19-77) Have you seen him who rejected Our signs and said: "Surely I shall continue to be favoured with riches and children." (47)

(47) The boastful person was not a particular man but a typical chief of the disbelievers of Makkah. Everyone of them claimed: Howsoever you may call me an erroneous and un-righteous person and threaten me with the divine scourge, the

fact is that I am more prosperous than you today and shall continue being blessed with favors in future as well. Just have a look at my riches, at my grandeur and at my estate, and at my well-known sons, and then say where you see any signs of the wrath of God.

اَطَّلَعَ الۡغَیۡبَ اَمِ اتَّخَذَ عِنۡدَ الرَّحۡمٰنِ عَهۡدًا ﴿۷۸﴾

(19-78) Has he obtained knowledge of the Unseen, or has he taken a covenant with the Most Compassionate Lord?

كَلَّا ؕ سَنَكۡتُبُ مَا یَقُوۡلُ وَ نَمُدُّ لَهٗ مِنَ الۡعَذَابِ مَدًّا ﴿۷۹﴾

(19:79) By no means! We shall write down all what he says; (48) and We shall greatly prolong his chastisement,

(48) That is, the boastful words of his shall also be included in the record of his crimes and he shall have to bear the consequences of his arrogant claim.

وَّ نَرِثُهٗ مَا یَقُوۡلُ وَ یَاۡتِیۡنَا فَرۡدًا ﴿۸۰﴾

(19-80) and We shall inherit all the resources and hosts of which he boasts, and he will come to Us all alone.

وَ اتَّخَذُوۡا مِنۡ دُوۡنِ اللّٰهِ اٰلِهَةً لِّیَكُوۡنُوۡا لَهُمۡ عِزًّا ﴿۸۱﴾

(19-81) They have taken other gods instead of Allah that they may be a source of strength for them. (49)

(49) The Arabic word Izzan (from Izat) implies a powerful and strong person whom nobody may dare do any harm; here it means a person’s having such a strong supporter that no enemy or opponent of his may even cherish an evil intention against him.

كَلَّا ؕ سَیَكۡفُرُوۡنَ بِعِبَادَتِهِمۡ وَ یَكُوۡنُوۡنَ عَلَیۡهِمۡ ضِدًّا ﴿۸۲﴾

(19-82) By no means! They shall soon deny their worship (50) and shall become their adversaries instead.

(50) That is, they will say: We never asked them to worship us nor were we aware that these foolish people were worshiping us.

اَلَمۡ تَرَ اَنَّاۤ اَرۡسَلۡنَا الشَّيٰطِيۡنَ عَلَى الۡكٰفِرِيۡنَ تَؤُزُّهُمۡ اَزًّا ﴿۸۳﴾

(19-83) Do you not see that We have sent devils upon the unbelievers who greatly incite them (to oppose the Truth)?

فَلَا تَعۡجَلۡ عَلَيۡهِمۡ ؕ اِنَّمَا نَعُدُّ لَهُمۡ عَدًّا ﴿۸۴﴾

(19-84) Therefore, do not hasten (in seeking a scourge against them). We are counting their days. (51)

(51) That is: Endure their persecutions patiently a little more, for the time of their punishment is coming near, for We have given them respite for a fixed term, and let that term expire.

يَوۡمَ نَحۡشُرُ الۡمُتَّقِيۡنَ اِلَى الرَّحۡمٰنِ وَفۡدًا ﴿۸۵﴾

(19-85) The Day shall soon come when We shall bring together the God-fearing to the Most Compassionate Lord, as honoured guests;

وَّنَسُوۡقُ الۡمُجۡرِمِيۡنَ اِلٰى جَهَنَّمَ وِرۡدًا ﴿۸۶﴾

(19-86) and We shall drive the guilty ones to Hell as a thirsty herd.

لَا يَمۡلِكُوۡنَ الشَّفَاعَةَ اِلَّا مَنِ اتَّخَذَ عِنۡدَ الرَّحۡمٰنِ عَهۡدًا ﴿۸۷﴾

(19-87) On that Day none will have the power to intercede for them except those who received a sanction from the Most Compassionate Lord. (52)

(52) This implies two things: (1) Intercession will be allowed only for the one who might have received permission for it from the Merciful, that is, the one who believed in Allah in the world

and made himself deserving of His pardon. (2) Only that one will be able to plead intercession who might have received permission for this from the Merciful, and not those ones whom people themselves had made their intercessors without any reason.

وَ قَالُوا اتَّخَذَ الرَّحۡمٰنُ وَلَدًا ؕ﴿۸۸﴾

(19-88) They claim: "The Most Compassionate Lord has taken a son to Himself."

لَقَدۡ جِئۡتُمۡ شَيۡـًٔا اِدًّا ۙ﴿۸۹﴾

(19-89) Surely you have made a monstrous statement.

تَكَادُ السَّمٰوٰتُ يَتَفَطَّرۡنَ مِنۡهُ وَ تَنۡشَقُّ الۡاَرۡضُ وَ تَخِرُّ الۡجِبَالُ هَدًّا ۙ﴿۹۰﴾

(19-90) It is such a monstrosity that heavens might well-nigh burst forth at it, the earth might be cleaved, and the mountains fall

اَنۡ دَعَوۡا لِلرَّحۡمٰنِ وَلَدًا ۖ﴿۹۱﴾

(19-91) at their ascribing a son to the Most Compassionate Lord.

وَ مَا يَنۡۢبَغِىۡ لِلرَّحۡمٰنِ اَنۡ يَّتَّخِذَ وَلَدًا ؕ﴿۹۲﴾

(19-92) It does not befit the Most Compassionate Lord that He should take a son.

اِنۡ كُلُّ مَنۡ فِى السَّمٰوٰتِ وَ الۡاَرۡضِ اِلَّاۤ اٰتِى الرَّحۡمٰنِ عَبۡدًا ؕ﴿۹۳﴾

(19-93) There is no one in the heavens and the earth but he shall come to the Most Compassionate Lord as His servant.

لَقَدۡ اَحۡصٰىهُمۡ وَ عَدَّهُمۡ عَدًّا ؕ﴿۹۴﴾

(19-94) Verily He encompasses them and has counted them all.

وَ كُلُّهُمْ اٰتِيْهِ يَوْمَ الْقِيٰمَةِ فَرْدًا ﴿۹۵﴾

(19-95) On the Day of Resurrection each one of these will come to Him singly.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ سَيَجْعَلُ لَهُمُ الرَّحْمٰنُ وُدًّا ﴿۹۶﴾

(19-96) Indeed, the Most Compassionate Lord will soon create enduring love for those who believe and do righteous works. (53)

فَاِنَّمَا يَسَّرۡنٰهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الۡمُتَّقِيۡنَ وَ تُنۡذِرَ بِهٖ قَوۡمًا لُّدًّا ﴿۱۹:۹۷﴾

(19-97) Therefore, We have revealed the Qur'an in your tongue and made it easy to understand that you may give glad tidings to the God-fearing and warn a contentious people.

وَ كَمۡ اَهۡلَكۡنَا قَبۡلَهُمۡ مِّنۡ قَرۡنٍ هَلۡ تُحِسُّ مِنۡهُمۡ مِّنۡ اَحَدٍ اَوۡ تَسۡمَعُ لَهُمۡ رِكۡزًا ﴿۱۹:۹۸﴾

(19-98) How numerous are the peoples that We destroyed before them! Do you now perceive any one of them, or hear even their whisper?